The Bombay Guardian.

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WEEKLY REVIEW.

—Another distinguished Reformer has fallen before the power of Caste. Mr. Gopalrao Hari Deshmookh has taken the prescribed moral purgative, and gladdened the hearts of orthodox Brahmins. He was one of the foremost and most fearless leaders of the Widow Marriage party. His views regarding the propriety of such marriages remain unaltered. But he has a daughter married to the son of a lady at Baroda, who threatened to dissolve the marriage and marry her son to another, if he did not reconcile himself with his Caste. Here, it seems, our hero was vulnerable. Thus, from one side or from another, the caste-power manages to approach the members of the little band that thought to defy it.

—In our issue of April 16th we mentioned the receipt of a letter on the subject of an Association formed among the Shenvis to prove that they are Shutkurmi Brahmins. We declined entering into this Caste dispute and consequently did not publish the letter. We stated the point at issue, but without intending to commit ourselves to any opinion on the subject. We have now been favored with a long letter from the President of the Association, who has only just seen the paragraph referred to, and who labors to shew that it is a mistake to suppose that Shenvis have not the six rights of Brahmins. We beg of him to believe that we have not the least idea of disputing it; we have not the least idea of flinging our poor body into the meeting-place of these two great opposing parties. We must decline to publish his letter. 1. It will not reach the eyes of those who are chiefly concerned, as is shown by his own admission. 2. It is not a matter in which the readers of the *Guardian* are interested. We scarcely at all occupy ourselves with the points of differences between the different denominations of Protestant Christians, why then should we enter into a conflict between Brahmins and Shenvis? 3. We would like to see our educated and reform-loving friends strike at higher game than the substitution of Shenvi for Brahminical priests. It is time for all our Native friends to prepare for a day that is fast approaching, when that which is exalted shall be abased, and every thing be overthown which is not upon the foundation of everlasting truth.

Mr. Gunputrao Rughoonath has published a second part of his Student's Mannal a Marathi Grammar. In this he has 'made an attempt to apply the principles of logical analysis' to Marathi Syntax and 'to ascertain the exact sense and force of each mode of construction;' his observations being chiefly based on an analysis of the Balmitra. He has embodied also a large amount of instruction with regard to versification, for which he expresses his obligation to two Marathi authors. One who wishes to become well acquainted with the various constructions and idioms and laws of expression of the Marathi language, will find this a very useful publication. It is 800 pp. 8vo. and is sold at two rupees a copy. It has been handsomely printed at the Education Society's Press.

We regret much to learn that Bishop Kingsley of the American Methodist Church, who was in Bombay in February last, died before reaching home. From Egypt he went to Palestine, and his death took place at Beyrut, early in April. He had been visiting the Methodist Episcopal Missions in China and India, and presided at the conference of our Methodist brethren in the North of India, at Bareilly. He was aged 58.

The following is from an appeal which has been sent us, for aid in building a Baptist Chapel:

"The present attendance at Colaba and Byculla is about 200, and the membership, 50. Lord's-day services have been opened at four important stations on the G. I. P. Railway. Nearly £700 have been contributed by the members to the support of the cause. Hitherto no assistance has been asked for or received from any Missionary Society or from friends at a distance; but now it is hoped that the sympathy and aid of Christian friends will not be withheld. Surely those who desire the spread of truth in India will be willing to help a Church which has done so much to help itself. At the present stage of progress, a Chapel would be a great boon. It would accommodate a larger audience, and increase the stability and *usefulness* of the first and only Baptist Church in this large and growing port of nearly a *million* inhabitants. The cost of a site and building for 500 persons would be about £4,000, the price of land, material, and labor, being very high in a place where the monthly rent of bunglows is from £10 to £50. Besides supporting the pastor and a native preacher, and defraying other expenses, the brethren here, though neither numerous nor wealthy, will endeavour to raise one-fourth of this sum; and a liberal Christian friend in Rangoon has promised timber. Donations will be thankfully received by the Treasurer and Secretaries of the Baptist Missionary Society, Castle-Street, Holborn, London; by the Rev. C. B. Lewis, Baptist Mission Press, Calcutta; and by the Rev. Edmund Edwards, Colaba, Bombay.

From the English papers just received we take the following striking illustration of the progress of heathenism in England:

"The *Church Herald* relates the following incident, which it thinks is 'probably unparalleled since the Reformation—viz., the solemn conveyance of the Blessed Sacrament to a dying man':—

"On the festival of SS. Philip and James, in the parish church of Widley, Hants, there was a special early celebration of the Holy Eucharist, to enable those parishioners who had been confirmed a few days before at Wymering to make their first communion. The celebrant having heard of the critical state of the man in question while vesting, sent to inquire if he was still alive, and being notified during service that he still retained consciousness, but that the utmost haste was necessary, after the blessing, instead of receiving the ablutions, the priest (Rev. N. B. Whitby) proceeding direct from the altar in the full Eucharistic vestment and biretta, carrying the Blessed Sacrament covered with the pall and veil of linen and lace, the outer one of silk being over all. Two acolytes preceded him with the burse, cruets, and book, and, on the procession passing through the kneeling people, a member of the congregation knelt at the gate of God's Acre, as the Blessed Sacrament passed, then rose and opend the gates of the fields which the procession had to cross, the wind and rain meanwhile, apparently inspired by the Prince of the Air and Powers of Darkness, vainly striving to arrest the progress of God's messenger. Never shall we forget the scene when the corporal having been unfolded, and the paten and chalice reverently placed by the death-bed, the priest (with the acolytes kneeling about him) exhibited the Blessed Sacrament to the dying man. The gleam which shot from those glazing orbs told that he was famishing for the body of his Lord and Saviour, as did the eagerness with which he strove to open his mouth. This, however, had to be done for him by the priest. Then he seemed for a moment to get fresh life, and, his head being supported for him, he received the chalice of Viaticum. Then he gave one heavenly smile of satisfaction and sank back to eternal rest and peace.

The supporters of Romanism and Ritualism have risen in arms against the enquiry proposed to be instituted touching the condition of conventual establishments. It has been remarked that if all was right there could be nothing to fear; but we have no doubt that many Romanists object to the proposed inspection, who believe that all is right; they resent as dishonorable the imputation that these institutions sometimes harbour abuses. This only shows that they are wittingly ignorant of the many frightful revelations that have been made, of barbarous cruelty and injustice practised in convents. The peculiar ideas about obligation to the Church entertained by Romish priests and bishops and abbesses, effectually hinder, in the great majority of instances, the disclosure and legal rectification of these abuses; the sacred interests of the Church require, as in the case of Barbara Ubryk, that barbarity hide barbarity, that perpetuity of crime hinder the divulgation of cruelty. It is not necessary to suppose that there are many such extreme cases; but there is a *possibility* of such wherever there is a perfect immunity from public inspection. It seems marvellous that Englishmen, such as compose the House of Commons, should be willing to forget all that they have ever learned of the possibilities of the conventual system, and to extend their sympathy to a religion which contends so earnestly for the liberty of going unexamined. Our Lord said to his disciples: There is nothing hid that shall not be revealed; he charged them to make freely known the things that he had told them; and when interrogated by the high-priest said: I spake openly to the world; I ever taught where the Jews most resort; and in secret have I said nothing.

Very different from the religion of Jesus is the religion of the Jesuits; they delight in secrecy; and the House of Commons has decided that the convents shall not be inspected.

Perhaps the error lies further back; perhaps it does not accord with the genius of English institutions that there should be convents at all; places where English law has no means of asserting itself; places where those who enter lose their individual liberty and the will of the superior is absolutely binding on all.

In Galatians II. 1. Paul says: "Then, fourteen years after, I again went up to Jerusalem." Mr. S. Sharpe, in the *Athenæum*, finds fault with the English rendering, because 'it places that number of years between Paul's first and second visit to the city' (after his conversion) and thus 'contradicts the narrative in the Acts of the Apostles.' He adds: "It is mainly upon this passage that the eminent German critics found their attack upon the trustworthiness of the Acts." Mr. Sharpe says the preposition (*dia*) means 'through,' and would translate it, "then in the course of fourteen years," i. e. these last fourteen years. We think that he and the eminent German critics are wasting their powers upon a difficulty that has no existence. Paul does *not* say there were 14 years between his first and second visit to Jerusalem. The word 'again' does not necessarily mean for the second time. There may have been intermediate visits to the Jewish capital, only they did not bear upon the subject which is under dicussion. In writing to the *Galatians*, the apostle is intent on showing that he is not subordinate to the heads of the Jerusalem church, and has not received instructions from them as to the Gospel he should preach; his apostleship was not from men, nor by men, but from Christ himself, and was recognized as such by the apostles at Jerusalem. A considerable time after his conversion (three years, probably meaning 'in the third year') after he had been preaching Christ in Damascus and Arabia (the country east of Damascus probably,—Palmyra and other outlying towns on that side), Paul went up to Jerusalem, not to be ordained or licensed, but to make the acquaintance of brethren. He then refers to another visit when there was actually a discussion among the apostles as to Paul's course among the Gentiles; and we see at once how important it was he should refer to this, for it served to establish the fact there was no such subordination as some had represented to the Galatians. There is not the slightest reason for saying that Paul declares this to be his second visit to Jerusalem. The word 'again' has no such restricted signification. Let us imagine a man telling of his exertions to bring about the abolition of slavery in the British dominions, and saying, I went up to London with a petition signed by 10,000 in 1825, and again I went up in 1832 with a petition signed by 12,000; no one would infer from this that he denies having been in London for a other purpose between 1825 and 1832.

Modern criticism has been betrayed into many errors by the notion that suspicion is the great truth-finder. How is it in the ordinary intercourse of life? Does not a spirit of suspicion hide from us more truth than it reveals? There must of course be a ground of confidence; that supplied, confidence will enable us to solve many difficulties and even hinder them from arising. Among our friends who is more worthy of confidence than Paul? Is there not a ground of confidence in the Scriptures, at the very outset, in their character, their purport? Let us give them the credit to which they are fairly entitled at our hands, and we shall find them justifying our confidence.

We have been favored with a copy of the Bombay Auxiliary Church Missionary Society's Report for 1869. An unusually large proportion of the missionaries are shown by the list to be in Europe,—nearly one half. There are 272 communicants at the different stations, viz. at Nassick, 140; at Bombay, 37; at Aurungabad, 35; at Malligaum, 30; at Kurrachee, 22; at Jooneer, 7; at Hydrabad, 1. During the year 47 adults were baptized. In the schools are 819 boys and 267 girls. Many of the matters mentioned in the Report have already been noticed in our columns. The Rev. T. Carss speaks rather hopefully of the Money School. 350 boys are on the roll, of whom 260 are Hindoos. He believes the School "to be accomplishing the great object for which it was established, the imparting of a sound, Christian education to the masses of Bombay.' Mr Carss and Mr. Jackson spare no pains, we are assured, in seeking the attainment of this end. Miss White is still spared to carry on her excellent school work. She has six Marathi schools, looked after very diligently and faithfully. The Rev. Appaji Bapooji reports favorably of the church under his pastoral care; it numbers 47 adults, of whom 36 are communicants. No adults were baptized. We are glad to see it stated that the members of his congregation have established a Benefit Club for mutual assistance in times of sickness or other distress, and he has thus been relieved of the care of the destitute who formerly applied to him. We consider it most desirable that every Christian congregation should look after its own necessitous members. It was so in the primitive churches. The 5th chapter of 1st Timothy shows that such an institution existed. It also shows that some were disposed to abuse it, by taxing the church to support their poor or widowed relatives, when they themselves had the means of doing it. Paul did not think much of the faith of the church-member who sought to shuffle off a burden laid on him by Providence, in this way; he thought him, in fact, worse than an unbeliever. Guarding against abuses of this kind, it is certainly very desirable that the Native churches should make themselves responsible for the relief of the really necessitous among them. Another feature of encouragement mentioned by this pastor is that the congregation have undertaken to bear all expenses of burial.

The Rev. C. S. Cooke reports favorably of the Sharunpoor Orphange with its 71 inmates, for whose support was received Rs. 5,242. We think it a good thing that the Mission is not now burdened with the care of the Industrial Institution. Three tradesmen have formed a company and work the Institution for their own profit. 22 adults were baptized, and 96 persons confirmed by the Bishop.

The Rev. C. F. Schwarz visited 180 villages in his itinerations. Mr. Schwarz speaks hopefully of some Mahomedan residents of Jooneer, persons of influence, acquainted with the truth.

The Rev. Mr. Sheldon, Kurrachee, says that a review of the year shows a healthy advance both in the increase of the congregations and in the preparatory work. A great deal of opposition was awakened by the arrival of the baptized *Amil* from Hydrabad. A Brahmin school teacher who declared for Christianity was bitterly persecuted. The Mussulmans made themselves conspicuous in opposition to street preaching, and the interposition of the Police was required.—The Rev. Mr. Shirt closes his report with an expression of thankfulness that he has been permitted to complete his third year in this glorious work, in the full enjoyment of health and strength.

We have marked some passages in the Report for selection.

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SATURDAY, JUNE 4, 1870.

INDIA AND CHRIST.

"The Spirit of Christ India will one day accept," said Baboo Keshub Chunder Sen at the meeting in which he received so hearty a welcome from Christians in England. "I cannot say the same," he adds, "with regard to the doctrines and dogmas which you have presented to India through your various churches."

We incline to think that the Baboo is right in anticipating a day when India will accept the spirit of Christ. More than 2,000 years ago an inspired prophet predicted a day when God should pour out his Spirit upon all flesh.

It is of vital importance that men should have the spirit of Christ. If any man have not the spirit of Christ, he is none of his, says the Scripture. As many as are led by the Spirit of God they are the children of God.

Can we do better than enquire what the spirit of Christ really is? Whereby we may know it? The Baboo intimates that India has a kind of affinity for this spirit and is prepared to receive it though she will not receive the doctrines that missionaries propound. If the spirit of Christ is to be the spirit of India, it is of great consequence that we should distinctly ascertain what that spirit is.

The spirit of Christ found its expression in his life; in his actions, his words; his conduct, his conversation. To have the spirit of Christ is to live as he lived; to be actuated by his aims and principles; to feel and express sentiments like his; to like the things that he liked, dislike what he disliked; and generally, to exercise an influence corresponding to that which he exercised. And as the Gospel is just the record of his life, the depository of his words and acts and experiences, it is in the Gospel that we are to get the answer to this question, What is the spirit of Christ?

We find then that the spirit of Christ is characterized by a singular unselfishness. He pleased not himself. He sought not his own gratification, ease, comfort. In all things he studied the welfare of others. He lived for others. He went about doing good. He was unwearied in this. His business in life seemed to be that of a helper. *Need* sup-

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plied every man with all the claim on Christ's attention that he could desire.

But men sometimes give themselves up to a life of philanthropy for the sake, in some degree, of the honorable reputation they thus obtain. But Christ could say, I seek not the honor which cometh from man, I receive not honor from man; and every body that saw and heard him must have felt that this thing was true. His kindnesses were not of the sort to win him reputation. His favors bestowed on publicans, his reception of notorious sinners, his miracles performed on the Sabbath, his visits to Samaria, were all calculated to injure his credit with the Jews. The things that men most need are often the very things they are least willing to receive. What Christ was specially intent on bestowing upon the Jews, was something that excited their bitterest displeasure and resentment. And this leads us to notice in the spirit of Christ his

II. Truthfulness. He was absolutely devoted to the truth. He knew perfectly that it would arouse the utmost contradiction of sinners and lead to the cross, but he would not withhold it. For this end came I into the world that I might bear witness of the truth. Truth required him to show the Jews that they were grievously in error in their conceptions of God, and of the service required by Him, and of their moral condition in His sight, and of the way of salvation and extent of divine grace. He made war upon their idols; their supposed righteousness, their traditions, their notions of the Messiah. Against the men of highest ecclesiastical influence, the men who had the moulding of the religion of the day, he lifted up his voice in language of such withering and uncompromising severity of denunciations, that his very disciples must have trembled to hear him.

III. Yet the spirit of Christ was conspicuous for gentleness, condescension, long-suffering. There was nothing ostentatious about his humility. It was very different from the poor stuff that often passes under this name among us. He made as much of the least man as of the greatest; of the Samaritan woman as of Nicodemus; of the blind beggar as of the rich young ruler. The poor and degraded who never would have ventured into the presence of the Pharisees, came joyfully to the table where Christ was eating. He regarded himself as a debtor to all. What long-suffering patience did he show in his treatment of his disciples, so slow to understand.

IV. But where is the kindness that does not dry up when it is met with persistent ingratitude? Where is the interest that does not die out when the objects of it do their utmost to discourage it, by calumny, malignity and persecution? No kindness was ever so terribly tested as Christ's. The longer his ministry of love lasted, the more madly surged around him the billows of opposition. The very people who had received sight and hearing and health from his touch, refused to confess him lest they should be put out of the synagogues, and slunk away when they saw his enemies coming against him. Nevertheless he grew not weary in well-doing, and performed a miracle of healing on one of the very band that arrested him in the garden. And how when he was treated as a worm and no man, was scourged, mocked, spit upon and crucified? Well, his hands being nailed fast, he prayed for his murderers.

V. The spirit of Christ manifested itself in the way in which he used his marvellous power. The possession of power brings with it to ordinary men a vast potency of temptation. The man who, in depressed and humble circumstances, would be meek, self-restrained, forgiving, contented, chaste, unselfish, will be almost sure when placed in a position of authority, with ample means at his disposal, to reveal himself differently. Now Christ had boundless power, yet is never betrayed by it into exhibitions of pride, self-will, vindictiveness.

VI. The spirit of Christ was perhaps for nothing more conspicuous than for faith. Not faith in himself as a man; "I can of mine own self do nothing;" "why callest thou me good?" not faith in humanity; "there is none good save one, that is, God;" but faith in his heavenly Father. He made no arrangements for perpetuating his work in the world; had no scribes to take down his words, or record his actions; chose illiterate men to be his apostles, and knew that in his last hours they would be scattered like sheep; and the very Gospel that he gave to be preached among all nations was one that could only make its way by severing all the ties that men deem most sacred, family ties, ties of country, of religion. Yet he hesitated not to say, Heaven and earth may pass away, but my words shall not pass away.

VII. His grand rule of life was to do the will of his Father. "My meat is to do the will of him that sent me and to finish his work." "I do always those things that please Him." His life was a life of prayer. He was *habitually* in close communion with God, and knew of nothing more dreadful than the privation of this communion with God.

VIII. The spirit of Christ appears in his views of sin. He warned his disciples that it were better they should pluck out the right eye, cut off the right hand, be submerged in the depths of the sea, suffer any earthly calamity rather than allow themselves in any sin, or in any way lead others into it.

IX. He honored in the highest degree the inspired Scriptures. The very least of the words of God was a sufficient answer, in his estimation, to all the sophistries of men.

We have now given a rough outline of the spirit of Christ. Is this the spirit that India delights in? Has Baboo Chunder Sen sufficiently drunk of it, to be able to teach it to his countrymen? We find that, in the very nature of things, it is impossible to disentangle it from all doctrine. The very expression, 'the spirit of Christ' involves dogma. The word 'Christ' involves it.

THE SECOND ADVENT. XIX.

If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect. Phil III. 11, 12.

We do not yet abandon the field of investigation opened up in the 20th chapter of Revelation. We withdraw for a little that we may approach it from another quarter. In Philippians III. and Romans VIII. we shall perhaps find new materials to aid in its elucidation, and may return to it with a more complete exegetical method. To every hidden treasure, every mystery of God's word, there is a path in Scripture itself, if we can but trace it.

Translated literally, v. 11 above would be, 'If somehow I might attain unto the resurrection *from* the dead.' This gives it an apparent correspondence with the notice of 'the first resurrection' in Rev. XX., and makes it incumbent on us to enquire carefully as to the particular conception that Paul had in mind.

The apostle is treating of the change that has taken place in his views and aims. Formerly, his great aim was to find righteousness in himself, a basis for hope and confidence in his observance of the law. He did not really know the law; he did not really know himself; but he made a great deal of certain external advantages; he would not allow himself to be excelled by any in the matter of outward conformity to religious requirements, and atoned for any undiscovered deficiency by his supererogatory zeal in destroying Christians. But now, he knew the utter unworthiness of his religiousness, the hollowness of his own righteousness; knew that there was nothing in himself upon which he could build the slightest hope of acceptance with God; knew that there was no righteousness for sinners but that of Christ; this was the only foundation for hope; and now his grand aim was the appropriation of Christ, such a moral union and identification with Christ, that he might be found in Christ and Christ in him. He counted all but loss for the excellency of the knowledge of Christ Jesus; not mere knowledge in the ordinary sense; but such a knowledge as might be transforming, tending to the reproduction of Christ in himself. He strove to attain unto the fellowship of his sufferings and be made conformable to his death and know the power of his resurrection. In several of his epistles he uses such language; what does he mean? does he mean that his great ambition was to be treated just as Jesus was by the Jews, and to be nailed to a cross and die the kind of death that Christ did? No, Paul did not court martyrdom, he did not try to get himself scourged and crucified; he was ready for what might befal him in the path of God, but he prayed to be delivered from the hands of wicked men. His aim was, through the knowledge of Christ's sufferings and death, to get the victory over his sinful nature. To the Galatians he says, By the cross of Christ I am crucified unto the world and the world unto me, he that is Christ's hath crucified the flesh with the affections and lusts. To the Colossians, Ye are dead with Christ, ye are risen with Christ. To the Ephesians, We were dead in sins, we are quickened with Him. To the Corinthians, Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our mortal flesh. This language is well understood by Christians. When they speak of the necessity of self-crucifixion, inward crucifixion, dying to sin, they understand one another.

Observe that Paul sometimes speaks as though the thing were consummated, at other times as though it were yet in process. In the former passages he speaks of the privileges of Christians, that to which they are called, that which belongs to them in Christ; (in whom are given us all things that pertain to life and godliness;) in the latter, of actual attainments. Ye have crucified the flesh, he seems to say to the Galatians; but he takes good care to intimate that there is yet

much lacking to the completion of this crucifixion.

Now here he says that his great aim is to know Christ, and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death; and he adds, If somehow I might attain unto the resurrection from the dead. Why does he put the power of his resurrection before the fellowship of his sufferings, as well as after? Because there can be no true faith in Christ without the knowledge of his resurrection; it is his victory over death that inspires us with hope and arms us for the conflict. But Paul has not yet attained unto the resurrection from the dead; he does not count himself to have apprehended; he is not yet at the goal; he presses earnestly towards the mark; he is not yet perfect. He has experienced in a remarkable degree the power attendant upon the knowledge of Christ crucified; his own old nature has been crucified by the cross of Christ; Christ has been formed in him the hope of glory; but he deeply realizes that he is not yet at the goal. His language implies that possibly the Philippians, or some of them, might have supposed that he had attained Christian perfection; he does not say it is not to be expected, not attainable; but that he is doing his utmost to attain unto it.

Some think that the thing which Paul so earnestly seeks is that he may be found in the number of those who rise in the resurrection of the just; in other words, in the number of those described in Rev. xx as having part in the first resurrection. Now if this refers to the resurrection of deceased Christians, it must refer to all, or else to a certain number who had attained perfection, or in some way fitted themselves for this distinction. If the former is what is meant, then the language of Phil. III cannot refer to this: for Paul had no doubt of his being in Christ, and did not wish the Philippians to think his salvation problematical. There remains the alternative opinion, that there are certain elect of the elect who are then to rise and reign with Christ 1,000 years, and that Paul was seeking to be of this favored band. But our examination of Rev. xx. does not favor this view. And 1 Cor. xv. 23 says that they that are Christ's shall rise at his coming; put this before or put it after the 1,000 years, it still means that they who are Christ's, not a part of them, shall rise at his coming. And it does not seem likely that Paul would have used such general terms 'the resurrection from the dead,' if the prize sought by him was a place in a special resurrection. But, as we have said, his own abundant use of this figure to express the transformation of the believer leads us naturally to understand the passage in Philippians thus. As is the fellowship in sufferings spoken of, the crucifixion, is the resurrection. The prize that he was seeking was that Christ might be fully formed, fully revealed in him, without any impediment from the remains of his corrupt nature. This he would have to be the aim of the Philippians, and this should be the aim of all Christians.

WHAT IS TRUTH?

There shall no sign be given it, but the sign of Jonas. (Luke xi. 29). Jonah was a remarkable type of Christ, in several particulars. He was sacrificed (with his own consent) that others might be saved. Was three days without existence in the world to which man belongs and where only he can find his physical life. Was restored as from the dead to preach to the Gentiles and bring them to the feet of the true God. In all this there was a sort of rejection of the Jews from being the sole, peculiar people of God. Our Lord looks forward to his death and resurrection and the descent of the Holy Spirit convincing many of their sins, but leaving the nation impenitent, and the subsequent descent of God's wrath upon the Jews, simultaneously with the planting of the church in Gentile lands.

A greater than Solomon is here. (Matt. xii. 42.) A little before, in this same hour, Jesus had spoken with a certain disparagement of the Son of man, viewed simply in his human nature; words spoken against him should be forgiven. But there was a divine Spirit in him, and it was a very serious and solemn thing for any one to set himself against the divine Being that was manifest in him. And now he tells his hearers that a greater than Solomon was present. The Queen of Sheba came from the ends of the earth to hear the wisdom with which he spake, which wisdom was from God; but the divine wisdom was in Christ as it had never been in any mortal man. The Jews were perhaps astonished to hear him say this. They thought of Solomon upon his throne, in state and splendour and unrivaled earthly majesty and every thing that could impress and awe the beholder; in his presence they would have fallen prostrate in profoundest reverence. Here on the other hand was one of whom they stood in so little fear that they ventured to stigmatige him as leagued with the powers of darkness. And yet there was nothing but condescension in Christ's mentioning himself in the same breath with a man whose life was stained with conspicuous sin, and whose latter folly was even more remarkable than his earthly wisdom. But in the days of his heaven-descended wisdom, suppose that Solomon had seen a prophet of blameless life at whose word tempests were lulled, devils expelled, the blind made to see, the dumb to speak, the lame to walk, the dead to arise,—would not Solomon have hastened to cast away the insignia of his poor splendour to humble himself before so divine a personage? But we need no supposition. Solomon was familiar enough with the 72nd Psalm, and knew well that his kingship was but a faint shadow of that of the Messiah who was 'to judge the poor of the people and save the children of the needy.'

The last state of that man is worse than the first. (Matt. xii. 45) It is the parable of the unclean spirit cast out of a man and returning with seven others after a while. There is an interval when the man is free from the possession. But the evil spirit, returning after a while, finds that matters are in readiness for him; like a house swept and furnished but without a tenant; there is none to close the door against him; he enters it far stronger than during his former incumbency: 'So shall it be also unto this wicked generation.' Thousands of unclean spirits were cast out; a legion of unhallowed ideas were dispossessed; the will of God and his character were gloriously revealed; multitudes even were baptized; the scribes, Pharisees, elders and priests found themselves greatly thwarted and embarrassed by the preaching of Christ; there was in many quarters a notable reformation; the temple itself was cleansed from the traffickers and money changers; finally a church was gathered out from the Jews and *from the Gentiles*; then the sevenfold strengthened spirit of evil returned to the Jewish nation and bound them hand and foot in unbelief, and they who were formerly God's chosen people became characterized as the synagogue of Satan; and to this day they remain conspicuous among all peoples for their antagonism to the very Messiah whom they were chosen and separated to receive. Their synagogue is that of an avowedly anti-Christian congregation. And in all this Jesus simply saw the culmination of that blaspheming spirit which moved them to say, He casteth out devils by Beelzebub, the prince of the devils. But what is true of an individual is not necessarily of a nation, and we have hope that at the last the Jews will recognize Him whom they have pierced.

Who is my mother? and who are my brethren? (Matt. xii. 48.) He indicates his disciples; and he adds, Who doeth the will of my Father in heaven, the same is my mother, my brother. The ties of relationship are very precious and very powerful; we speak of them as hallowed, and so they are when they fulfil, not when they impede, God's purposes. They are the means of communicating many blessings; like every thing else that sinful man has to do with, they are the means also of unspeakable evil. The family tie is a bond compelling men to hold certain views, observe certain customs, live a certain life, and strenuously resist all that is not in harmony with the family sentiment. If the will of God were expressed in that sentiment, blessed would be the results; but the contrary is the case all over the world. The bond is every where the means of hindering men from coming to the light. Christ came into the world to create a new order; they who do the will of God are members of it; all men are required to break away from whatsoever ties would detain them and become members of this holy guild; and there is not the least danger that they will forfeit any thing really precious and essential by so doing; for family ties as God ordained them, are recognized in this order. The will of the father and mother and brother and sister, is in a fearful majority of cases, diverse from the will of God; myriads are kept from Christ by it. So Christ takes away its authority and annuls all obligations, that he may reveal the one supreme and absolute obligation upon all to come to him and be taught the will of God. Thus his claims are often in direct conflict with those of conscience, because the conscience is disordered and alienated from the truth. The conscience tells a man to please his father and mother, and praises him for so doing, but it does not tell him that the will of God is to be first sought and done, that before all things he must become the child of God. That which is born of the flesh is flesh; that which is born of the spirit is spirit; and spirit is incomparably more than flesh. Christ is clothed with paramount authority to declare the will of God; all ties that bind us to what is not the will of God, lose their sanction; men must come to Christ and receive from him anew all their obligations. But note withal that this Being of such exalted prerogatives, recognizes us as his own brethren when we thus come to him. He is willing to give the sacred name of mother even to the poorest and forlornest of earthly mothers, and to compensate a hundred fold for the grief caused by the enmity of loved ones. They who announced to him that his mother and his brethren were waiting to see him, probably expected that he would show them some special respect and recognize a distinction between them and his mere disciples. They knew him according to the flesh. And the strange thing is that there should have been and should still be so many myriads possessed with the same idea and persuaded that they please Christ by extolling the mother of his humanity, notwithstanding his emphatic condemnation of this idea.

Epitome of News.

Saturday, May 28, 1870.

—*Overland Mail*: An Italian Banker has been expelled from France for subscribing a hundred thousand francs to the anti-Plébiscitary Fund, and has immediately doubled his subscription.—Further particulars of the murder of tourists in Greece, and of the mutilation of the bodies, have been published. Many of the brigands have been executed. —The Queen leaves Osborne for Windsor to-day. Prince Leopold is so far recovered, that he will probably accompany Her Majesty.—Princess Christian gave birth to a daughter at Frogmore House on May 3.—The House of Commons has rejected Mr. Newdegate's method of conducting the inquiry respecting convents, and adopted a less offensive investigation suggested by the Government.—By a majority of thirty-three, the House of Commons has passed the second reading of Mr. Jacob Bright's Bill extending the franchise to women.—Mr. Childers has announced in Parliament that a fresh survey of the northern parts of the Red Sea will be forthwith arranged for.—Amongst the deaths recorded this week are :—Viscountess Boyne; Sir E. Antrobus, Bart; Lieut.-Col. W. P. Bennett, R. A.; Major F. W. Brown, Bombay Staff Corps; Major A. Orr, R. A.; Major G. Willock, late Madras Cav.; Capt. P. W. Clarke, Bombay Retired List; Capt. C. Monsell, 23rd R. W. Fus.; and Mr. R. Tattersall.

On May 2 the Metropolitan Tramway Company opened their line from Brixton Railway Station to Kennington Park for public traffic. The cars are very commodious, and are fitted inside with velvet cushions and back. The windows are provided with sun-blinds. There are seats for twenty-two inside and twenty-four outside, besides the standing room on the platform, which seems a favourite with passengers.

The interview between the Bishop of London

and the leading Ritualist clergy of Bishop Jackson's diocese, which was postponed a month ago on account of the bishop's illness, took place on April 30. It is understood that the various matters in dispute were fully discussed, and the clergy expressed their views as completely and as frankly as the bishop explained his. Nothing whatever was definitely settled, but the clergy present declined to make any further alteration in the manner of conducting the services. The utmost good feeling prevailed, and ultimately the bishop said that if the clergy should hear anything further in the matter it would not be through the newspapers, but by way of private monition, at least in the first instance.

The annual general meeting of the Wesleyan Missionary Society was held in Exeter Hall, under the presidency of Mr. W. S. Allen, M. P., on May 2 :—

The chairman said he considered that the way in which the society made use of lay agency was one of its leading recommendations. In fact everything in Methodism had a missionary fitness. The society started with fifty-seven missionaries, an income of 1,000*l*., and 17,000 members at the various missionary stations. In contrast with that state of things, he might mention that its income last year was 145,500*l*. ; it had nearly 1,000 missionaries labouring in different fields, with nearly 4,000 paid agents, and he believed nearly 20,000 unpaid agents, while at the missionary stations they had very nearly 160,000 full and accredited members, and 180,000 scholars in the various missionary schools. He strongly urged renewed vigour in the future.

The annual general meeting of the Church Missionary Society was held in Exeter Hall on May 3. The Earl of Chichester presided, and was supported by Lord Lawrence, the Bishop of Ripon, Bishop Crowther, Baboo Keshub Chunder Sen, Mr. O'Malley, Q. C., and other gentlemen. Income last year £141,828. showing a deficit of about £12,000. The Society had 156 missionary stations, 203 European and 114 native and country born clergymen, with 20 European laymen, schoolmasters, &c., 8 European female teachers, 1,694 native and country born Christian Catechists and teachers of all classes not sent from home and about 17,000 communicants. Complete returns of the Abeokuto and New Zealand Missions had not been received. The Society had withdrawn from seventy-seven stations *chiefly added to parochial establishments in the West Indies* or transferred to the native church in Sierra Leone, containing ten native clergy, 4,356 communicants, and 12,866 scholars.

The public meetings allowed to be held previously to the vote in France have been marked by the same features as those which preceded the last elections. At most of them Rochefort has been elected honorary president, and the Emperor has been again and again formally deposed, and on one occasion condemned unanimously to *travaux forcés* for life ! The police has rarely interfered ; assemblies broke up with loud cries of "*Vive la Republique*," and exhausted their remaining energies by singing the Marseillaise through the streets. It is not to be denied, however, that considerable uneasiness is felt, and that the spirit of the labouring classes generally in the capital is regarded just now as very bad.

A telegram received from Alexandria announces that a new palace at Rameeh, near that city, which has just been constructed for the Khédive at a cost of about 200,000*l*., has been entirely destroyed by fire.

Lothair, a novel just published by Disraeli, is pronounced by the *Freeman's Journal*, the most immoral book of the age. The explanation of this is, that the author declares open war against the Church of Rome.

The *Journal Officiel* contains a long report from M. Granperret in reference to the reported conspiracy against the Emperor's life. Several of the alleged conspirators are therein said to have confessed, and the statement of one of them is to the effect that the assassination of the Emperor by means of nitro-glycerine was proposed as far back as July 1869. A rising is also said to have been prepared for October 26 last. Upon one of the conspirators a letter was found from Mazzini, who excuses himself from attending a banquet at St. Mandé. Reference is then made to the confession of Baurie, who declares that he was encouraged in his plan for assassinating the Emperor by Flourens. A letter alleged to have been sent to him by Flourens is appended. In this communication the writer commences by regretting that three letters from Baurie had not been sent to him under cover to Mr. Smalley, of the *The New York Tribune*. He hopes to be in Paris soon ; mentions a remittance of 400 francs ; recommends prudence ; and speaks in confident terms of success. A letter from Baurie is added, in which reference is made to the "amputation of the patient." which has been interpreted as meaning the Emperor's assassination.

—*Deccan Herald* : "The Rev. Mr. Paton left Poona for Bombay on Tuesday last, and the Rev. Mr. Ross has taken up the appointment of Presbyterian chaplain at this station, after two years' absence."

—*Indian Daily News* : "A special train on Monday night before last passed over the Burra Rewa Viaduct (G. I. P. Railway), so that the last link in the chain connecting Eastern and Western India has been finally completed. The work was commenced eleven years ago. Some time since the the Railway Company promised bonuses on the completion of the work to some of the engineering staff and to others who had responsible charge."

Monday, May 30.

—*Friend of India* in a notice of Van Lennep's Asia Minor : "An attempt was made ten years ago to disseminate evengelical Christianity by means of European colonists. A Mr. George Metz planted a silk factory at Amasia, a considerable town on the banks of the Iris, and collected round it a number of German artizans whose moral and religious principles could, it was thought, be depended upon. The scheme had an unfortunate termination. A number of half educated men, whose *morale* had probably never been of the highest order, removed from the influence of public opinion and exposed to all the allurements of a vicious Asiatic town, were not well calculated to withstand temptation. The result of Mr. Metz's scheme was to bring evangelical Christianity into disrepute throughout the country. The greater part of the artizans were subsequently sent back to Germany, and only a few left whose lives were likely to make them respected among the people."

—Same : "The Jaffa colonizing scheme, which failed so miserably in the hands of a few American enthusiasts, has been revived by a number of Jews who hove secured the patronage of the influential Alliance Israelite Universelle. The Porte has given a large grant of rent free land for the establishment of the model farm."

—*A home paper says* : "The Earl of Shaftesbury has made one or two speeches lately, strongly condemning the idea of excluding the Bible from our elementary schools. I care not, he said at a meeting last week, 'what I surrender so long as I can retain the Word of God. I will surrender for that all Church establishments, all institutions. I will surrender the House of Lords—every single thing—I will surrender the monarchy itself, if you like ; but I will never, by the blessing of God, surrender the Bible.' His lordship is said on this occasion to have spoken in 'a most excited manner.' At the annual meeting of the Young Men's Christian Association, held in Exeter Hall, on Tuesday, the noble earl spoke in a similar strain. Let them, he said, in taking leave of the meeting never give up the Word of God. But if he entered upon this subject he should be going one way and his brain another, and therefore he should bid them Godspeed. The Education League has also held several meetings in support of its now well-known programme."

—*Daily Examiner* : "Captain Oldfield, who was some time since deputed to make a survey for a telegraph line between British Burmah and Siam, has, we see, reported the freedom from all obstacles of the route from Tavoy eastward to Bangkok."

—*Pioneer* : "The great fire which broke out in Manilla on the 28th April commenced, it seems in an opium-smoking saloon. In an hour the whole street was wrapped in flame which spread with fatal speed on either side. A breeze sprang up and the flame turned towards the Chinese cotton bazaar which was completely demolished. In the early morning the progress of the fire was fortunately checked by the efforts made to extinguish it ; but the check was only temporary, the flames gained the victory, and when the mail left had entered on their second career of havoc. The loss in the first conflagration is over a million and a half of dollars, not a cent of which was insured."

—The Mysore Railway is to be of the narrow guage.

—*Bombay Gazette* ; London : "Accepting the disclaimer by the Working Men's International Association of any complicity in the designs of M. Flourens and his friends, we cannot but see that the admission of an alliance having been made by the Trade's Unions of England with those on the Continent, on the understanding that the influence of the Association may be used for public purposes in any State, is alone very disagreeable for the comfortable classes, and opens out a prospect of changes that will not be at all relished by the optimists who are charmed with the present order of society in Europe."

—The Health Officer reports 17,713 deaths in Bombay in 1869, 2,000 in excess of those of 1868. Those from small-pox were 1,725.

—President Grant has issued a proclamation in connection with the adoption of the 15th amendment of the Constitution, in which he says : "A measure which makes at once four millions of people voters, who were heretofore declared by the highest tribunal in the land not citizens of the United States, nor eligible to become so, with the assertion that at the time of the Declaration of Independence the opinion was fixed and universal—in the civilized portion of the white race, regarded as an axiom in morals as well as in politics—that 'black men had no rights which white men were bound to respect,' is indeed a measure of grander importance than any other one act of the kind from the foundation of our free Government to the present time. Institutions like ours, in which all power is derived directly from the people, must depend mainly upon their intelligence, patriotism and industry. I call the attention, therefore, of the newly-enfranchised race to the importance of their striving, in every honorable manner, to make themselves worthy of their new privilege. To the race more favored heretofore by our laws, I would say, withhold no legal privilege of advancement to the new citizens. The framers of our Constitution firmly believed that a republican form of government could not endure without intelligence and education generally diffused among the people."

—"Eusebius" writes from Jerusalem, Feb. 26 to the *New York Observer* : "There has been no rain during the season for rain, which has now passed, and one of the severest droughts ever experienced in Palestine is prevailing, and threatens to cut off all expectations from the crops of the country. Great suffering, both for the people and their herds and flocks, is apprehended, and I hear much talk of emigration as a matter of necessity. In Jesusalem, which, in ancient times, was so well supplied with water, that even in the sieges, which exhausted the supplies of bread, there is no account of a want, there is now not a drop but what is brought from a distance."

Tuesday, May 31.

—*Indian Mirror* : "Government have sanctioned the establishment of District Savings Banks in connection with such District Civil Treasuries as may be deemed expedient by local administrations. Every facility will be afforded to depositors who may resort to them. Interest will be allowed on all deposits at 3¾ per cent., and no deposits will be received for a less sum than one rupee, nor will any person be allowed to deposit more than Rs. 500 in one year.

—On Saturday and Sunday inquests were held on three Parsees : one aged 16, had poisoned himself ; another, aged 40, threw himself into a tank ; another, aged 17, was found in a tank.

—An enlightened Bengallee, out shooting, killed one woman and injured another, in firing at a bird.

—*Bombay Gazette* : "We are enabled to state that the first battalions of the 1st, 7th, 88th, 56th and 103rd Regiments will go home next season and be relieved by the 56th, 63rd, 72nd and 89th Regiments. There will be no relief of Cavalry and Artillery."

Wednesday, June 1.

—*Bombay Gazette* : "The extension of the system of Government savings banks to the mofussil will be proceeded with gradually. Banks will at first be started at a few of the most important stations, additions being made to the number from time time as the machinery for working them, and for supervision, can be brought into full operation. A commencement will, it is expected, be made immediately."

—Cholera was still raging in the Sultan of Zanzibar's dominions in April.

—The building of the Hospital for which Goculdas Tejpall left 1½ lacs, has ben commenced on the Esplanade, not far from the Free Church. Year after year goes by, and the European General Hospital that was already springing magnificently out of the dust in 1865, still sleeps beneath that dust.

—*Poona Observer* : We have it on most reliable

authority that it has been decided to amalgamate the Indian and British medical services, and that the Government of India has been entrusted with the arrangements of details."

—Mr. Edmund Morgan, "Registrar of the Chief Engineer's Office," as he is described by the Lucknow paper, permitted Professor Bushell to "operate" on him at a recent entertainment in that city, and was so much impressed by his experiences that he has narrated them publicly to a large gathering of the local Mutual Improvement Society. Here is an extract from his statement: "I will now lead you to the other branch of this mysterious science called the 'power of will,' and quote another of many experiences in explanation of it. On the mysterious words 'Fast,' again reaching my ears, accompanied by the usual passes, I was mesmerised in an instant and saw and felt things like one does in a dream. My will seemed to be blended with his—but subdued and weaker. I saw things as it were through his imagination, his senses were my senses, his faculties my faculties. In the same way in which you imagine, in a dream, that you see a thief entering your house and robbing you of your things, and you jump out of bed quietly to go and fetch a pistol and fire it at him, and the imaginative report of the weapon wakes you with a sudden start and you lay *still* in bed contemplating with horror every phase of the dream so clearly, but painfully remembered; and so you felt on waking from one of Professor Bushell's mysterious but terrible nightmares! At one time when he imagined his clothes were on fire, I imagined the same thing too; and of course began to disrobe myself as fast as I could. The sensation was a most painful one; and can be imagined when I tell you, that I felt as it were, the very warmth of the flames rising from my coat and waiscoat against my cheeks. I did not consider my pantaloon was on fire as he of course must have 'willed' that it should be so; but I felt at the time as if electricity had something to do in kindling this imaginative flame! I supposed when I had gone far enough for the purposes of his trick he 'willed it' and said 'right,' and I started as from a dream to know, happily, that it was not a reality! But on looking round, I felt all the modest shame of my situation, as one must feel in the company of ladies, without coat and waistcoat! I was also subjected to the water scene as most of you know. I could clearly see water, and the child struggling on the surface, while the rude waves tossed it to and from. The scene was so natural, so painfully, beautiful, and how I plunged my head bump against the boards, you also know, as was amply testified by the mirth that followed such a feat! I was also made to forget my name. I had it as it were under my tongue, but could not give it utterance; though that organ was free to repeat any other that was told me. This clearly showed his power over my mental faculties. I was sent to a lady and was told, that on her touching my forehead, my name would return. It did; but that lady, I am convinced, could not have possessed the charm, unless he had 'willed it,' that she should be the instrument. In what mysterious way he controlled my 'mind,' will ever be a puzzle to me. I do not know what people mean by 'animal magnetism,' unless it be a kind of mutual sympathy existing between animate things, and that in my case I possessed it in a lesser degree, and thereby more easily subjected myself to the Professor's 'will,' which was proportionately stronger! I am told that this science was formerly called 'Mesmerism,' which is also animal magnetism, and is also the exercise I believe of 'power of will by the stronger over the weaker.' If it is so, then Electro-Biology is nothing more in my opinion than 'Mesmerism' powerfully assisted by electricity, and the details of the science are its mysteries."

—*Pall Mall Gazette*: "The terrible calamity which has occurred in Richmond is the second which has befallen the Legislature of that state. In the year 1811 some unusually interesting performance had drawn the Governor of the State and a large number of the Legislature to the theatre. The building caught fire and was entirely burned, the Governor and sixty members of the Legislature having perished in the flames."

—*Watchman*: We take the liberty of bringing to the notice of our excellent Vice-Chancellor the Honorable Justice Gibbs the names of our very worthy countrymen who by their learning, by their writings for the public good and for their great worth and excellence, deserve to be elected Fellows of the Bombay University, we mean the Rev. Narayen Shesadri, Rev. Baba Pudmanji, and Mr. Gunputrow Rugoonath. These gentlemen are known far and wide and are highly respected by a large circle of educated gentlemen both European and native."

—We learn from the same that the Rev. W. S. Price received a princely welcome on the day of his arrival at Nasik—not only from his native Christians but from some thousands of of all castes and creeds in Nasik. The streets through which he passed were a blaze of light and it took him, we are told, more than 2 hours, in moving from the Nasik Post Office to Sharanpur.

THURSDAY, JUNE 2.

—Capt. Preston, H. M. 45th, has been severely mauled by a tiger while out shooting near Hingolee.

—*Indian Opinion*: "A soldier of the 92nd Highlanders died of hydrophobia on the 25th instant, in the Fort at Umritsur. He had been bitten some three months ago by a dog, but as no great inconvenience was occasioned, he took no more notice of the matter. Two days before his death, however, he was suddenly attacked with voilent pain in the wound, accompained with convulsions. All remedies were unavailing, and he died apparently in dreadful agony raging mad.

—*Bombay Gazette*:—"The first train, laden with girders, passed safe across the Toongabudra river, seventy miles north of Gooty on May 26, and the contractor's train has arrived within eighteen miles of the line junction."

—Mr. D. B. Beynon, of Blaschek & Co, was thrown from his horse, Tuesday, on the Esplanade, and alighting on his head was seriously injured, though, it is hoped, not fatally.

—From the following account of Lothair in the *Spectator*, the book appears to be a good example of Satan casting out Satan:

"If there be an intellectual purpose about the book, it is the intention to increase the panic about Jesuitism and Catholicism, and impress on the Bristish people that Cardinals and Monsignores are leagued together in a bond of unscrupulous conspiracy to win imposing converts for the Church by any means, however base,—such as the deliberate invention of false miracles. Mr. Disraeli draws an awful picture of the power of that propaganda which, as he assured the House of Commons in 1868, might 'even dangerously touch the tenure of the Throne,' portrays it as sticking at no sort of fraud or falsehood to compass its ends, and then, characteristically enough, intimates quite clearly, through his hero, that he thinks not a bit the worse of those who are guilty of such nefarious acts in the cause of their holy religion. 'Cardinal Grandison,' as he calls a figure meant to remind us partly of Archbishop Manning and partly of Cardinal Wiseman, is party to the most gross, shameless, and deliberate fraud, in the hope of absorbing his former ward, Lord Lothair, into the Roman Catholic Church, and Lothair himself knows this. But evidently he thinks none the worse of the Cardinal for his conduct, walks and talks with him as respectfully and cordially as ever, and only declares his confidence in the Cardinal positively destroyed when he finds him,—long after this act of infernal villainy,—sincerely approving the determination of a young lady with whom Lothair himself is provisionally in love, to take the veil. Indeed, the obvious intention to foment the panic about Romanism is partly frustrated by Mr. Disraeli's clear incapacity to think ill of the politic frauds and falsehoods which he ascribes to the Papal personages of his story. Now, the Roman Church, if it is like that, is a lie; but then, what is life itself, to Mr. Disraeli, but a lie of still more subtle convolutions? For such a statesman as Mr. Disraeli to write a book just now expressly intended to excite in England new odium against the Roman Catholic Church on account of its jesuitical frauds, would be an attempt which we should hardly be able to characterize too strongly, were it not so evident that Mr. Disraeli does not suppose that there is anything particularly odious in the imputation. Yet Lothair himself, who was to have been the victim of the manufactured miracle, and who hardly seems to blame the Cardinal,—certainly never reproaches him with his conduct,—assuredly does not for an instant seem to think him a dishonourable villain whom it would do his own nature a violence ever again to trust as a friend,—this Lothair himself is described to us as 'an earnest young man'"!

FRIDAY, JUNE 3.

—Overland Mail, May 13: The members of the Progressist Club at Madrid, with General Prim as President, have pronounced in favour of the candidature of Marshal Espartero for the Spanish Throne. —The Queen opened the new building of the University of London on May 11. The Prince and Princess of Wales and the the Princess Louise accompanied Her Majesty.—There has been an important discussion in the House of Commons on Indian opium revenue.—Sir Wilfrid Lawson's motion condemning the custom of the Indian Government in regard to opium, was rejected by 156 votes to 46.—The vote of the House of Commons approving the Women's Disabilities Bills has been reversed by a majority of 220 to 94.—The Government Ballot Bill has been introduced. Mr. Waters, Q. C. (Liberal), has been elected to represent Mallow.—Mr. George Brown, brother-in-law of the late Mr. G. H. Moore, has been elected to represent county Mayo in place of the deceased member. —The Manchester shareholders of the Albert Assurance Company have met and adopted the reconstruction sheme.—The Committee on Cadetships recommend that the number of direct commissions at Sandhurst for Indian service be reduced from twenty to eight, and that free education at Woolwich Academy be available for sons of Indian officers.—There are no longer fears of the invasion of Canada by Fenians. The Canadian Government is ridiculed for the haste with which it suspended the Habeas Corpus Act. Sir J. Peter Grant, Governor of Jamaica, has arrived in England.—Lord St. Leonards has been made the victim of an extraordinary series of frauds, the perpetrator has not been discovered.—Amongst the deaths recorded this week are:—Marquis of Cholmondeley; Lord Hawke; Lord How; Admiral R. H. Manners; Sir J. Y. Simpson, Bart., M.D.,; Capt. H. P. Evans, 104th Bengal Fusiliers; Lieut. G. J. Wigley, late 63rd Regt. —We receive *this morning, viâ* Brindisi, letters and newspapers from Bombay bearing date April 23. This being twelve hours earlier than we have at any time before received despatches by that route, and three clear days before we expect to have despatches by the same Indian mail *via* Marseilles, is a fact worthy of special record.—The trial of Mr. Macfarlane (in New York) for the murder of Mr. Richardson has resulted in a verdict of "Not Guilty."

—A terrible tragedy has occurred this week in Chelsea. The Rev. J. Heulin lived in Paulton Square, with no attendant but a housekeeper named Ann Goss. Mr. Heulin owned a house in Wellington Square, which needed some *repair, and employed a plasterer,* named Walter Miller, to do it. On Wednesday night Miller went from Mr. Heulin's house to Mr. Piper a van proprietor in the neighboured, and asked him to remove a box from Paulton Square. Mr, Piper came, and began cording the box, but finding his hand all bloody, suspected something wrong, and gave Miller into custody. In the box was found the body of the old housekeeper. Mr. Heulin has disappeared, but Miller was dressed in clothes identified as his. A labouring man, who had heard of the crime, came to the police and informed them that on Monday last he was engaged by Miller to dig a whole in the premises in Wellington-square, Miller saying that he wanted to lay some drain pipes down. The man was taken to point out the spot, and as soon as this knowledge was gained the work was soon completed. The body was found pressed down a hole near the drain, lying on the back, and the coat torn off from all parts but the wrist. It seemed as if the murdered man had been struck from behind with a heavy shovel, then strangled, if any life remained after the blow, and then dragged by the coat to the hole and thrust in, the garment thus being beneath his head.

—A message was on Monday received from California, via Russia, in 3½ hours.

—The *Sumatra* from Aden had the monsoon to within 400 miles of this port, and the *Times of India* expects it here about the 7th or 8th. On the other hand there is as yet no sign of it on the Malabar Coast.

—Deaths last week, 296

—The *Bangalore Spectator* gives the following cure for prickly heat: Mix a large portion of wheat bran with water, and use it as a bath twice or thrice a day.

—The *Indian Economist* of May 10th, just received, contains the Financial Statement of Lord Mayo, *as it should have been*, in the Editor's opinion, covering twenty columns. The cares of State would sit very lightly on the shoulders of our contemporary.

TELEGRAPHIC NEWS.

London, May 26th.—Latest advices from Canada state that the Canadian troops have repulsed the Fenians on the frontier.—The American Marshal

has arrested General O'Neill.—The failure of the movement is considered certain, in consequence of President Grant's proclamation.

27*th*.—Latest accounts from Canada state that the Fenian movement on the Eastern (?) Frontier has collapsed, and that the Fenians are rapidly dispersing.—The Malta and Gibraltar cable has been completed.—The Oriental Bank Corporation have voted their Chairman £5,000 sterling.

28*th*.—The *Scotsman* believes that the divergence of opinion on the opium question between the Indian and Home Governments is, that the former is in favour of the proposition that the action of Government be limited in the imposition of heavy duties.—The *Homeward Mail* states that the India office requires the opinion of the Indian Government upon certain points regarding the distribution of brigades of Royal Artillery serving in India before sanctioning the completed reductions, and that the information required has been written for.

30*th*.—Sir William Mansfield has been definitively appointed to the command in Ireland.—All accounts indicate an utter failure of the Fenian raid.

31*st*.—The first reading of the Irish Land Bill has passed the Lords.—The reported disorganisation among the Fenians in Canada has been confirmed.—Further agrarian crimes have occurred at Drogheda and Enniskillen.—The Commons have adjourned till the 9th June.

1*st*.—The Maharajah of Puttiala and Sir Jung Bahadoor have been appointed Knights Grand Commanders of the Star of India; Prince Gholam Mahomed and the Hon. William Grey, Knights Commanders; and the Hon. Arbuthnot, Bayley, Rajah Emy Kishen Doss, Colonel Michael Dawes, Colonel Henry Longden, Colonel Henry Thuillier, Colonel John Cumming Anderson, Col. Martin Dillon, and Baboo Shiva Persad have been appointed Companions of the Star of India.

Washington, May 26th.—An engagement has taken place near Franklin between the Canadians and the Fenians.—The Fenians have been defeated and are in full flight. Their loss was two killed and two wounded.—The Fenian General O'Neill has been arrested by the American authorities.—The Fenians are greatly discouraged and many of them are returning to their homes.

New York, May 26th.—The President of the Fenian Council has disavowed O'Neill's attempt.—Considerable bands still continue to march towards the frontier, where the American and Canadian troops are concentrated.

28*th*.—The Fenian invaders of Western Canada are completely demoralized.—The Washington Government has ordered the arrest of the Fenian chiefs and the seizure of arms and munitions.

29*th*.—An engagement has taken place near River Trunk, in which eight Fenians were killed and twenty wounded.—Many arrests of Fenians have been made by the Americans.—Mr. Thornton, the English Minster at Washington, has expressed to President Grant the satisfaction of England at the course he has pursued against the Fenians.—Parliament has been adjourned till Whitsuntide.—There is an alarming prevalence of small-pox in Paris.

Toronto, May 25th.—His Royal Highness Prince Arthur has left Montreal for the frontier with several companies of Volunters.

Madrid, May 26th.—The Englishmen lately seized by brigands near Gibraltar are still captives. Their names are Mr. John Borel, his nephew, and two servants.

Milan, May 31st.—Republican bands have appeared in the province of Como. Two battalions are pursuing them.

June 1st.—The Republican band which recently appeared in the province of Como has been dispersed. Many have escaped to Switzerland, but have been arrested by the authorities.—Yesterday the Gibraltar-Lisbon section was completed, the event being celebrated by a grand *fete* at Lisbon.—The Gibraltar-Malta section was opened for traffic yesterday.

Miscellany.

—Church Missionary Society's Report; Nassick: The school at Mukmalabad was getting on nicely. The number of boys in attendance had increased from 26 to 41, and at the Government examination some of the lads passed under the 4th Vernacular Standard. Three of the lads that attended this school wished to become Christians. Two of these came to me requesting to be baptized.

As they were not above 15 years of age each I did not at first wish to baptize them in opposition to their parents' desire. Afterwards I learned that their parents and relations were treating them very cruelly in consequence of their having come to me, and refusing to worship the idols. One of the lads became very ill. I drove down to see him, but his parents and relations succeeded in turning him from his purpose, and he would not be baptized. The other lad remained steadfast, but his parents to get him away from our influence sent him to a distant village. He watched his opportunity and escaped from their surveillance and came to us praying to be baptized.

Seeing that he was so much in earnest and that he had a good Scriptural knowledge, I baptized him, and afterwards drove him down to his village and placed him under the care of his parents. Terrible was the scene that ensued. His relations kept beating their breasts and crying and threatened to do him bodily harm. This being the case I wrote a letter to the Patel informing him of the danger that I apprehended respecting this lad, and stating that if he did not protect him from the violence of his relatives, I should hold him responsible to Government.

This letter I read in the audience of the people and delivered it to the Patel in the presence of four witnesses, and then left the village. In the evening much to my delight the poor boy was brought back by the Police and placed under my charge, his parents having cast him out.

This lad is going on well, and is learning in the school with the hope that one day he will become a Christian teacher.

At the same time that these lads from our mission school at Mukmalabad were desirous of becoming Christians, two men of the same village, through the teaching of the master, came forward and requested baptism. The villagers became greatly enraged against the master, so much so that for his safety, I had again to go down and press upon the Patel the necessity of protecting the school-master from the violence of the people.

All the children were removed from the school by their enraged relatives, and though I kept the master for about three months in attendance at the school house, the children were not sent back, I was therefore obliged to remove the master, and have opened a school in the town of Nassick over which I have placed him.

Ten Native evangelists keep going from place to place preaching the Gospel to the heathen. They remain out about twenty days in the month. The remaining days they reside at Sharanpoor, receive daily instruction, and preach morning and evening in the surrounding villages.

They doubtless are doing a great work by sowing the good seed of the Gospel, but we must patiently wait for the harvest—the first-fruits of which we are now receiving. In connexion with this branch of our work a colporteur is employed. During the last twelve months he sold about 5,200 small-priced tracts. This fact shows that there is a spirit of enquiry amongst the heathen.

Kurrachee: *Inquirers*.—These may be divided into two classes—those who have passed through our schools and are acquainted with English, and those who are instructed in their own vernaculars. The former are in greater numbers. They and their friends, who willingly come to listen to a lecture on a religious subject, often fill a large room. But great tact is needed in dealing with them. They are mostly respectably connected, and were they to become Christians would carry our faith into the midst of the best native families of the towns. Yet it is their respectability and the strength of family-ties which prove to be the main hindrances to their openly embracing the Christian faith. It is marvellous how far they will go, they seem to be almost Christians, willingly attending our services, reverencing the Bible, and joining us at prayers, and yet like the young man of the Gospel hesitating to leave all and follow Christ. I am not wrong in stating that we number over 20, who are in this halting state. Nor should I be a faithful reporter did I not mention that even our Hydrabad convert, though baptized, has not yet had strength to break through caste. His case is still one of pain and perplexity to us. The other class of inquirers are natives, who have little or no knowledge of English. They are generally just the reverse of those described above. They come and ask for baptism, and did we comply with the numerous applications made to us many would be added to the Native Church. But our difficulty with these is to ascertain their motives. They are generally in needy circumstances when they come to us. Some of them are doubtless sincere, others, the majority of them, have worldly ends in view.

—*Christian Work* for May:—"It may be noted, as a sign of the times, that many Romish priests in France, including Père Hyacinthe, have attended several of the services at the Taitbout Chapel, where M. Bersier has been lecturing on 'The Future Life according to the Gospel.' The council is evidently exciting a spirit of inquiry and sympathy among a large portion of the more earnest of the Romish clergy."

China and the Gospel, by Rev. W. Muirhead:—"His description of the habit of opium taking shows what a vast amount of degradation is produced by it. The proportion of opium eaters is far beyond what we could have imagined.

"Among small officials, 40 per cent. are opium smokers; merchants, 20 per cent.; of the followers, attendants, and male servants of Mandarins, 70 to 80 per cent.; of the female attendants of officials, 30 to 40 per cent.; of the fighting soldiery, 20 to 30 per cent.; and the same percentage among the literary class. Of the eunuchs in the palace there are 50 per cent., and one of that class who applied for relief told me there were over 3,000 of them smokers, and that they had an opium shop in the *palace* itself. They lately set fire in this way to the Imperial Repository, which is just now being rebuilt. Of the reserve military force, 30 to 40 per cent.; of agriculturists and field labourers, 4 or 5 per cent., and from 40 to 60 per cent. in places where it is grown as in Shansi. In Pekin, there are opium shops in almost every lane, and two or three in the larger lanes. Everywhere the poor people smoke in the largest numbers."

"Dr. Newmen has written a very remarkable letter to Dr. Ullathorne, Roman Catholic Bishop of Birmingham. He speaks in the strongest way against the course now pursued. 'Why should an aggressive, insolent faction be allowed to make the heart of the just sad, whom the Lord hath not made sorrowful?' 'Some of the truest minds are driven one way and some another, and do not know where to rest their feet—one day determining 'to give up all theology as a bad job,' and recklessly to believe henceforth almost that the Pope is impeccable, at another tempted to believe all the worst that a book like 'Janus' says."

"The Ritualists in St. Alban's, Holborn, and elsewhere, have this Easter been bolder than ever. Across the Thames, on the south side, they find special opportunities since the appointment of the present Bishop of Winchester. The Bishop of London seems determined to do all he can to repress their practices,—with what effect remains to be seen."

Meeting of the Irish Society: "The chairman, the Hon. and Rev. W. Plunket, believed it was very possible that and similar societies would be the implements of missionary labour in the hands of the future Church, whose own labour they would supplement, not supplant. Dr. Monahan said it was a strange spectacle to see the Irish Church, after an enforced silence of 200 years, and after State patronage had almost turned her into stone, waking into life like Pygmalion's statue. In the outset England cut the Irish tongue out of the Irish Church; but now that was at an end, and the Church and people were free from the corrupting influence of State policy. The Rev. W. P. Walsh deprecated the surrender of one of their missionary societies. As the people were educated in giving, they would give. Within three weeks he had to call three meetings in his schoolroom for the support of different foreign societies. On the first evening he received a cheque for £25 for the Sustentation Fund, on the second evening a cheque for £50, and on the third a subscription of £100. The idea of England had been to Anglicise rather than Christianize the land; but they were now to be a native and national church. Mr. Gubbins said it was a fact that English politicians had used the Irish Church as a political tool; and the Church came to be looked on as an Anglo-Norman importation. General Dobbs pleaded the example of their brethren of the Free Church of Scotland, who had not surrendered a single mission. An undercurrent was setting against the Church of Rome. Numbers of Irishmen nowadays did not go to confession; a few days since a priest near his place was beaten by his own people, and another was told by his flock that if he spoke again against Fenianism they would leave his chapel."

"The principal religious event of the month in Paris has been the successful application of Mr Radcliffe to the Government, to authorise a large ball-room for holding religious meetings; and the meeting itself, composed of above 1,500, the majority being the genuine *ouvriers* of Paris in their common clothes. No rushing or pushing, no noise, but intense and generally pleased attention, and approval at the close, manifested by gentle clapping of hands, very quiet exit, and eager asking for admittance cards for the next meeting.

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"It is near the Bastille. By half-past seven many persons were assembling, attracted by notices and cards, quietly but liberally distributed by friends during the day. At eight, the bright gas announced to the neighbourhood that something was going on; the 1,200 seats were soon occupied; Protestant friends kept in the rear, so that the working men and women should have the best places. The customary gas-lights and artificial flowers hung attractively from the ceiling; two large maps were fastened over the platform. The speaker began, without hymn, prayer, or Bible; and speaking through an excellent interpreter, Mr. Henri Monod, succeeded in lodging in their memories three great truths: God loves every man; God wants every man to love his brother; God gave his beloved Son to suffer for man's sin, and for ever to put it away, so that whoever believeth in Him shall not perish, but have everlasting life. Wisdom, tact, and simplicity were so combined, that all felt as if the meeting was too short, and, had his strength allowed, he might have continued for an hour longer without wearying the people. This meeting had been preceded by solemn, earnest prayer among Christians, and by several gatherings in which Mr. Radcliffe had spoken."

Letter addressed to the Confederate Association for the Diffusion of the Gospel in Spain;—

"Our monthly letter to you has seldom made reference to the efforts put forth by the Romish party in Madrid to countract the influnce of those who publish the gospel of life. The labours of all engaged in evangelising here have been from the first so exclusivaly directed to the preaching, not of Protestantism, but of Christ, that we have been saved much conflict and strife, which otherwise would have been inevitable. It is easy to raise up bitter feeling against the Romish pristhood,—there is to much of such feeling already. Had controversy been our weapon, we should have had crowded halls indeed and fierce partisans; tens of thousands perhaps of Protestants, whose bitterness would have added one more sin to the many previously existent; but we should not have seen the image of Christ reflected in living and loving Christians, nor have had half the joy we now have in communion with a little flock of these whose hearts are sanctified by the presence of God's Spirit.

"Nevertheless, if was impossible that a work so wide in its influence should do otherwise than attract a large measure of public attention. The press has been used in the publication of tracts by the Romish propaganda, pointing to the dangers of heresy, and to the church as the only authorised and infallible guide. Catechisms of Protestantism and broadsheets have been issued, in which the doctrines of the Evangelical Church are impugned and misrepresented. From the pulpit a constant series of attacks has streamed forth. The present season, according to the custom of the Romish Church, is availed of for what is termed *matricula*, —a house to house visitation by the priest in each parish, pen and paper in hand, in which a kind of spiritual census is taken, and each soul is scheduled according to his religious profession, and thus brought to confession at least once in the year. In former times no Spaniard durst profess at these seasons his dissent from the Romish faith, and I have known a family that for many years removed to a new house before each Easter, so as to be between two parishes to escape notice. What may have been the revelations of this year it would be interesting to know.

"To second the efforts of the priests, a society was formed in Madrid at the beginning of this year, with ladies of title for its most active members, called the 'Ladies Catholic Association of Madrid.' I have before me a printed circular of this society, signed by the Countess of Sástago. It commences: —'In order to neutralise the pernicious influence of the bad doctrines, an association has been established in this capital, the object of which is to distribute Catholic books, and to open at the same time gratuitous schools for the instruction of children of both sexes in the doctrines of Catholicism.' The object of the circular is to ask for contributions, either by way of donation or monthly subscription, to be destined to the purposes of the society, and which the ladies state they will call for."

"In the house of Elena, the service has continued to be conducted three evenings in each week, but with ever-increasing opposition. The house contains upwards of 500 souls—tenanting as many as 84 lodgings, many of which contain more than one family; it represents, therefore, a small village. The inhabitants are amongst the worst of Madrid —thieves, fighters, blackguards of every description. Forty of these, through Elena's instrumentality, are gained for the truth. But it has been too easy a thing for the priestly party to set the remaining tenants, besides scores of ruffians from the streets, against poor Elena, under the rallying cry of religion against heresy. On every occasion of her meeting, the door is besieged with men and women, armed with knives and other weapons, who shout 'Religion for ever;' 'Death to the Protestants;' whilst they sing obscene songs, and utter blasphemous imprecations against those who would worship God otherwise than as they have been taught. True to the belief which Romanists industriously circulate, that Protestants are Jews, they threaten to avenge on Elena and her little congregation the crucifixion of our Lord, casting in their teeth the name of Jew, so odious in Spain; whilst with strange inconsistency the evangelical teaching is in the same breath assailed as that of a modern sect created by Luther. Whilst singing goes on in the devoted woman's room, bones and and saucepans are rattled in the passsge, or banged againts her door. Elena bears the 'rough music' and the threatenings with the composure of a Christian woman; but it has become at length necessary to give notice to the authorities and ask protection, seeing that the alcalde of the district himself has said, that in the 'little barracks,' as the house is called, he durst not enter. A victory gained by brute force in poor Elena's house would soon encourage the same attempt at the different localities where service is conducted in other parts of the town."

The *Tablet* says it learns, on excellent authority that the Council is likely to last till Midsummer, 1871.

Professor W. S. Tyler writes to the American *Congregationalist*:—"Quite a sensation has recently been created in Athens by the appearance of a preacher who is thought to be no unworthy successor of Chrysostom, the goldenmouthed preacher of antiquity. His name is Latus. He was originally a monk from the Monastery at Mount Athos, and began some four years ago to preach in a style of natural eloquence which attracted and charmed the people. After an absence of two or three years, which he has spent in the perfecting his education by study and observation in England, France, and Germany, he has just returned, and reappeared in the pulpit of St. Irene for the first time last Sabbath. The people came in throngs to hear him, and filled the house to overflowing long before the hour for the commencement of the sermon. He preached to them for more than two hours. And they heard him, not only with patience, but with manifest delight, *standing* as their fathers used to stand and hear their orators in the popular assembly. It was scarcely a *sermon* according to our ideas of a sermon. But it was a magnificent homily or Christian, delivered in a style and elocution with which the hearers of Demosthenes could scarcely have found fault, and which impressed me very strongly with the melody and richness of the modern Greek language. And it was a glorification not of the Greek Church, and its forms and cermonies; but of the Bible, and the religion which it teaches—a religion of faith, hope, and love, which in its essential principle he defined to be 'God in the soul of man and the soul of man in God.' He is certainly enlightened in regard to the nature of true religion according to the standard of the American missionaries, with whom he has frequent and friendly intercourse."

"A most extensive revival is experienced in the Assam Mission. Mrs. Clough, one of the missionaries, in writing to the *Missionary Magazine*, described a scene of great interest. She says: "On the seventh of this month we had a season gracious and glorious—far surpassing anything which I ever expected to behold in this long neglected land. I must say that my faith was rebuked, though I was expecting what I thought were great things at the hand of the Lord. At our chapel services on that day, 240 were present. Of this number 108 had come from near and from far, from all distances from 10 to 150 miles on foot, bringing their rice upon their shoulders, to profess their faith in Christ, and ask for baptism. Does such a scene need a comment? How much we felt like crying out with old Simeon; for did we not in verity behold the salvation of the Lord? In the evening seventy-four were received aud baptized, and soon after, a large happy, and thankful company gathered around the board of our ever-blessed Lord and Saviour. Since January 1,249 have been added to us, and we expect the number to be greatly augmented before the year closes."

"The United Presbyterian missionaries in Osiout, Upper Egypt, have lately met much success in Nakhaly, a town of 8,000 inhabitants, on the Nile, eighteen miles above Osiout. The inhabitants are mostly Coptic Christians, and have welcomed the missionaries, who have had abundant opportunities to expound their doctrines. The Coptic bishop residing there says that it is of no use to withstand the tide, as the whole place is going over to the Protestants. The missionaries are quite willing to accept it as a prophecy, though rather premature."

The World of Anecdote, by E. Paxton Hood: "A minister was about to leave his own congregation for the purpose of visiting London, on what was by no means a pleasant errand—to beg on behalf of his place of worship. Previous to his departure, he called together the principal persons connected with his charge, and said to them, 'Now I shall be asked whether we have conscientiously done all that we can for the removal of the debt; what answer am I to give? Brother So-and-so, can you in conscience say that you have given all you can?' 'Why, sir,' he replied, 'if you come to conscience I don't know that I can.' The same question he put to a second, and a third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no longer any need for their pastor to wear out his soul in going to London on any such unpleasant excursion."

PASSENGERS ARRIVED.

Per *Petersburgh*, 27:

For Liverpool—Mr. and Mrs. Collymore, Mr. and Mrs. Brown, Mr. Collett, son, and Miss Collett, Mrs. Cundell, Mr. Hughes, Mr. Kelly, Mr. Miall, Mr. O'Flaherty, Mr. LeMeasurier, Mr. Neil, Mr. Waters, Mr. Murphy, and Mr. Walt.

Per *Hindoostan*, 27:

From Southampton.—Captain N. Stewart, Assistant Surgeon Healey, Mr. and Mrs. Brittain, Mrs. Hewetson and infant, Mrs. Dyson, Miss Burch, Miss Ettricke, Messrs. Olive, King, F. A. Steane, A. D. Saportas, and J. Knott; and one European female servant.

From Malta.—Captain and Mrs. O'Dowd.

From Marseilles.—General P. Hill, Colonel E. Harrison, Mr. and Mrs. Ramsden, Mr. J. Anderson, and Mr. Leith.

From Suez.—Rev. Messrs. P. Mackan, J. Lissurday, W. Nuckel and M. Pick.

Per *Sumatra*, 2nd:

From Marseilles.—Mr. Little, Capt. and Mrs. McMahon, Mr. G. Bright, Mr. G. Palmer, Mr. W. H. Grimley, Mr. A. Bennie and Mrs. D'Oyley.

From Southampton.—Mrs. Westmacott, Miss Fogerty, Mrs. Kerry Mr. and Mrs. Collins, Mrs. Thatcher, Mrs. Filgate, Miss. Dunsterville, Capt. Hay, Ensign Parker, Captain and Mrs. Forbes, and Mr. Howard.

From Aden.—Byramjee Hormusjee.

PASSENGERS SAILED.

Per *Egitto*, 29:

For Marseilles.—Mr. J. R. Boyd and Mr. F. B. Peile.

For Naples.—Mr. P. W, Doerr, Mr. Gibson, Mr. C. Fleming, and Mr. A. Steinacker.

For Genoa.—Major Worswick, and Mr. Seldman.

Per *Krishna*, 30:

For Liverpool.—Mr. and Mrs. Kirkham and 2 infants, Mr. S. H. Cowan, Mr. Ward, Mr. and Mrs. Power and infant, Mrs. Hadow and child, Mr. Fitzgerald, Mr. Sharpley, Mr. Brereton, Lieut. and Mrs. Jobling, infant and servant, Mr. Ogg, Mr. John Stewart, Mr. John. Parsons, Mr. H. Watson, Mr. Eastwood, Mr. Downs, Mr. W. C. Batt, Mr. and Mrs. Fiske, child and infant.

For Suez—Lieut. Col. Cardew, Captain Gwyther, Mrs. Collins and 2 children, Captain Dennehy, and Mr. E. C. Porter.

For Aden.—Mr. and Mrs. Lawrence and 3 natives.

Per *Deccan, June* 1:

For Southampton.—Mr. Kerridge, Mr. Tyrrell Cooper, Mr. J. G. Cooke, Colonel Maunsell and child, Mr. Alfred Megson. and Mr. and Mrs. B. Teven and child.

For Marseilles.—Mr. Wiseman, Mr. G. Reifferscheid, Mr. Shipps, Colonel Anderson, Dr. Langley, Mr. Badham, and Mr. F. M. Bland.

For Suez.—M. J. W. Richard, Mr. Geo H. Wright, Mr. James Wright, Mr. Jefferson, Mr. Donald Graham, Mr. Ibbeken, Mr. Thomas, Mr. Bruce, Mr. W. G. Hill, Mr. F. A. Hawke, Mr. Gibson, Mr. McHinch, Mr. Oct. Toogood, Mr. John Halliday, and Mr. D. W. Trimnell.

For Aden—Mrs. Lalljee.

DOMESTIC OCCURRENCES.

BIRTHS.

GLOVER—April 29th, at Holywood, Ireland, the wife of Thomas Glover, Hon. Ensign, and Deputy-Assistant-Commissary, Bombay Army, of a son.

ATKINSON—May 27th, at Ahmednuggur, the wife of the Rev. W. H. Atkinson, of a son.

MARRIAGES.

GREENE—WELSH.—May 24, at St. Mary's Church, Poonah, William James Greene, Publick Works Department, to Amelia Jane Welsh, daughter of Mrs. W. P. Maidment, of Poona.

STEWART—CRISP.—May 26th, at Christ Church, Byculla, M Charles Stewart, to Miss Mary Amelia Crisp.

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